

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1: 8 & 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, DECEMBER 9, 1899.

No. 2.

SOLITUDE.

Ella Wheeler Wilcox.
 Laugh, and the world laughs with you;
 Weep, and you weep alone,
 For the sad old earth must borrow its
 mirth.
 But has trouble enough of its own.
 Sing, and the hills will answer;
 Sigh, it is lost on the air,
 The echoes hound to a joyful sound,
 But shrink from voicing eare.

Rejoice, and men will seek you;
 Grieve, and they turn and go.
 They want full measure of all your pleasure,
 But they do not need your woe.
 Be glad, and your friends are many;
 Be sad, and you lose them all.—
 There are none to deeline your nectar'd wine,
 But alone you must druk life's gall.

Feast, and your halls are crowded;
 Fast, and the world goes by.
 Succeed and give, and it helps you live,
 But no man can help you die.
 There is room in the halls of pleasure
 For a large and lordly train,
 But one by one we must all file on
 Through the narrow aisles of pain.

Look before you ere you leap,
 For as you sow, you're like to reap.
 —Butler.
 "Tis better to be lowly born
 And range with humble livers in content,
 Than to be perk'd up in a glistening grief,
 And wear a golden sorrow.
 —Shakespeare.

OUR CONFERENCE PRESIDENTS.

We are pleased to announce the appointment of Elder John Peterson as president of the East Tennessee Conference, successor to F. B. Hammond, Jr., released to return home. Thirty-five years ago Elder Peterson was born at Saxtrup, Sweden. Soon after this time his parents decided to locate in more congenial climes, and with a fond farewell they left the mother country for America, arriving safely in the fall of 1869. They located at Huntsville, then moved to Ogden, where Brother Peterson acquired his education by attending the public schools. Each of the children were required to assist in the support of each other, and consequently they had but little time to attend school. At the age of 16 he left home, hoping to better his circumstances. He followed railroading, ranching, mining, etc. While visiting friends in Moab, Grand county, a sudden desire to keep the commandments of God came upon him, and he accordingly took unto him-

self a wife that he might begin with the first. Three of heaven's jewels adorn his home as a result of this union, who will feel proud to welcome a faithful father home. He arrived in Chattanooga in March, 1898, and was assigned to the East Tennessee Conference, where he has labored very efficiently in every branch of missionary work, and is well qualified for the position he has been called to.



ELDER JOHN PETERSON,
 President East Tennessee Conference.

We feel that East Tennessee will not be behind in any respect to other conferences, for our confidence in Brother Peterson assures us differently.

History of the Southern States Mission.

March—

This being the month set for the spring emigration of Saints, most of the Elders were busy helping someone off.

The company consisted of seventy souls, including eleven Elders, who were returning home, under the direction of George A. Smith.

Eight Elders arrived during the month and were assigned to the various states of the Mission.

Several of the Elders had school

houses closed against them, and one case of mobbing, but no serious results.

During the month 1,500 tracts were distributed in Charleston, S. C., by Elders Dorrity and Tanner. They could get no house in which to hold services and resorted to the street, but with little success. Several baptisms were reported.

April—

A number of releases and appointments were made during the month.

Twenty-one baptisms, and good health among the Elders.

In Nicholas county, Va., Elders Krogue and Cranney were forced to leave that part of the state, where they were laboring, for more congenial climes.

Elders Harris and Seegmiller had a similar experience in South Alabama.

On April 21 a mob who had been hounding Elders Taylor and Carter called at the home of Brother James Watts, where they forced an entrance and searched the house, also all sheds, barns, etc., to try to find the Elders. Fortunately the Elders had left a few hours before and were out of harm's way.

May—

Reports from the various Conferences were full of good news and encouragement. All Elders reported well.

A little more animosity than usual was manifested in some of the Conferences, and in some instances mobs were organized.

Forty baptisms were reported during the month.

About forty souls, including several Elders, went west.

Elders Rushton and Gardner, in Smith county, Tenn., were abused and mobbed.

Elders May and Haycock met the usual Mississippi mob in Marion county. This was all that happened to them, just the meeting.

Elders Miles and Schwanaveldt were met in Clarendon county, S. C., by nine men, who forbade them preaching in the school house, then in the county, and finally in the state. At the request of the nine the Elders produced their license to preach, and much to the amusement of the onlookers, for not one of the nine could read. Such men generally make mobs.

Fifteen Elders arrived and received their appointments.

HABIT.

BY PHILIP S. MAYCOCK.

Electricity is a force which, when properly controlled, is capable of producing the highest kind of benefit to mankind. With this power at command of man, space counts for little—one can talk to his friend who is miles distant. By it the machinery of the factory is kept in motion, and the machinery of life is stilled.

But when not under control, electricity produces widespread destruction; it leaves ruin in its path.

As to its nature, we cannot compare habit to electricity; but as to the kind of effect it produces, we can so compare it. For if we make habit our friend we may rise by its aid from the lowly earth to the vaulted skies of character; we can possess that true worth which "lies in being, not seeming; in doing each day that goes by some little good, not in dreaming of great things to do by and by;" or as our foe, habit will bind us hand and foot; it becomes a cruel despot whose abject slaves we are.

Now, we want to learn something about the nature of this being; how to act so as to make him our friend; how to fight him successfully if, unfortunately, he has become our foe.

It has been fitly said that the little child lying in the cradle is a bundle of possibilities. Embodied in that little lump of flesh are the germs that may yet develop into a Newton. Whether this result shall follow or not depends largely on the direction in which these possibilities shall develop—on the habits that are formed. In childhood "the season, the soil, the seed and the implements are all in our hands," and we may choose what we will plant. But, having once chosen and planted the seed, we can neither change nor escape the harvest. The possibilities of the child develop until they become habits in the adult, who is aptly called a mere walking bundle of habits.

The child's organism, nature, "make-up"—call it what you will—is such that every act or state of the mind leaves an enduring effect. The organism tends to form itself in accordance with the mode in which it is constantly exercised. Power and tendency are the results of all acts; that is, there is more likelihood of again doing an act once done and there is greater ease in doing it.

To get an understanding of the nature of habit let me perform a little experiment—(paper-folding.)

In the broader meaning of the term habit, we may say that the paper has been habituated to fold in a particular way. Other similar instances are at hand. A coat after having been worn for a time clings to the body better than when it was new. There has been a change in the tissue of the coat, and this change is a habit. The wooden frame of the violin has the function, I believe, of intensifying, by the vibrations of the wood particles, the sound made by the strings of the violin. It is a well-known fact that the sounds of the violin improve in quality in the hands of a master. And a violin that has been long used by a master commands a fabulous price. The explanation of the improvement in quality of sound is that the particles of wood have, in the hands of a master, been habituated to respond in a certain way so as to produce harmony. It is said that the laws of nature are nothing but the unchangeable habits which the various sets of matter follow in their action and reaction on one another. For example, the fact that a body once set in motion would continue forever, did not some external force prevent, is simply an unchangeable habit of all matter.

But let us speak of habit in things with life. There seem to be two kinds of habit, called active and passive. By Rosenkranz, active habit is said to be the preparing of the mind for action upon the outer world, while passive

habit is the preparing of the mind to be acted upon by outer agencies; that is, active habit is the steeling of the internal for action upon the external, and passive habit is the steeling of the internal against the influences of the external. As an illustration of passive habit, we may refer to the boy beginning to smoke; the body objects, but the boy continues the practice and in consequence, the body adapts itself to the condition; it grows to the way in which it is treated. Persons who have been confined many years to dungeons, ask to be readmitted to prison, after having been set free. An instance of this kind occurred here in our city. One prisoner who had been kept at the city jail for a number of years, could not be driven away; he had to be allowed to pass the remainder of his days there. The man who lives in the city and often hears the piteous complaint of the street beggar gets into the habit of hearing unaffected such tales; he steels himself against them; they do not affect him as they affect the man from the country, who is immediately melted to tears, and likely gives his all, in a financial sense, to the beggar. The boy who is continually scolded soon becomes indifferent to the scolding. As illustrations of active habit there may be named the habit of walking. The child had to give attention to each separate movement, and then poorly succeeded, but the adult walks with his attention centered on a subject far removed from the problem of how to walk. The various single acts in walking have become so closely connected that, if one be presented, the others follow without the intervention of either will or consciousness.

On one occasion, in telling a story you had heard you exaggerated somewhat. It was not so easy to exaggerate then, but when you told a second story, you found it much easier to exaggerate, and each successive time less effort was required to bring about the exaggeration, till now it is almost impossible for you to tell a story without exaggerating; you have formed the habit. When you began to study, you found it difficult to attend for a great length of time; now, as a result of habit, you can attend for hours.

From these illustrations we can draw the definition that habit is a fixed disposition to act or to be acted upon (either physically or mentally), and an ease in acting or being acted upon—this condition being the result of numerous repetitions of similar actions.

Let us now refer to the conditions of the formation, and of the strength of habit. The conditions are similar in the two cases, for what tends to form a habit will increase the strength of one already formed.

The first condition is, the amount of attention given at the outset, at the beginning of the formation of the habit. Launch yourselves out with as strong a beginning as possible. Let all circumstances favor the action which you desire to turn over to habit.

The second condition is, frequently repeating the habit tends to fix it. Repetition is the great means of forming a habit.

The third condition is, we must not only repeat, but repeat uniformly. Continuity is necessary. Never suffer an exception to occur till the habit is firmly rooted in your life. Each exception is like the letting fall of a ball of string which one is carefully winding up; the single slip undoes more than a great many turns will wind again. If you are forming the habit of arising early in the morning, and fail on one morning to get up somewhat near the time set, you will find it very hard to rise the next morning at the appointed time. The effect of the lack of continuity is shown on such occasions as holidays in school. The student does not study during the holiday, and as a result he finds it difficult to begin to study again when school commences.

The same conditions are required for

the breaking up of an old habit that are required for the forming of a new one. And this brings us to the question of how to break off old habits, or the question of "tapering off." On this matter there is a wide difference of opinion. Dr. Sulzheim says: "All changes which nature produces are successive, and we ought to imitate her proceedings. It is the same in dietetic rules, and in every manner of feeling and thinking. Drunkards cannot leave off their bad habits suddenly, without injuring their health. Those who are near starving from inanition will perish if too much nourishment be given; and too much light dazzles those who have long lived in darkness. The bad effects of great and sudden changes of temperature on such bodies as glass, plants, animals and man are generally known. Great and sudden changes of political, moral and religious opinions are not borne with indifference."

However, the best authorities agree that an abrupt breaking off of the old habit and an abrupt acquisition of the new is the best method to follow. Dr. James says: "In the main, experts agree that abrupt acquisition of the new habit is the best way, if there be a real possibility of carrying it out. We must be careful not to give the will so stiff a task as to insure its defeat at the very outset; but, provided one can stand it, a sharp period of suffering and then a free time is the best thing to aim at, whether in giving up a habit like that of opium, or in simply changing one's hours of rising or of work. It is surprising how soon a desire will die if it be never fed. One must first learn to walk firmly on the straight and narrow path, looking neither to the right nor to the left, before one can begin to make one's self over again (that is, break off old habits). He who every day makes a fresh resolve is like one who, arriving at the edge of a ditch he is to leap, forever stops and returns for a fresh run."

Then let us remember that habits are formed by attentive practice, and are forgotten by disuse. A child can be made to form a habit by giving it the opportunity to practice it specially and by removing opportunities for action colliding with it. Heighten the pleasure in the action by the union of pleasant impressions with the deed, and, on the other hand, make the conflicting habits unpleasant by uniting pain with them. In other words, make it easy and pleasurable for the child to tell the truth, and hard and unpleasant for him to tell a lie, if you want to form the habit of truthfulness in him. And only when he speaks the truth as a habit is he safe. It has been said that he is not honest in the strictest sense of the word who must still be on his guard that he may not cheat his fellowmen or covet their goods; but he only is honest indeed with whom honesty has become a favorite habit, which rules his inmost sensibilities and aspirations, so that no power from without can turn him away from it.

* * * * *

Habit is a cable. We weave a thread for it each day, and it becomes so strong that we cannot break it. If not resisted, habit soon becomes necessity. It is during the period of childhood and youth that we weave this habit. This the young should clearly understand: "As the twig is bent the tree is inclined." Wool once dyed never regains its primitive whiteness.

If the young appreciated the fact that childhood and youth is the season for the formation of habits, and that the effect of an evil habit never can be wholly eradicated, there would be fewer excuses for youthful follies. The hackneyed cry that the boy must sow his wild oats would be considered almost blasphemy. No one is ever safe from evil, if he has ever practiced evil. A bad habit broken off, may be left in disuse for years, yet in an unguarded moment it may assert itself. Too many reformed drunkards, when worry and misfortune overtakes them return to

their old love. Just as a sprained ankle or dislocated arm is to a greater or less degree, in danger of being sprained or dislocated again when favorable circumstances offer themselves; so the one, who once practiced stealing or lying is likely again to do the same thing if the circumstances be favorable.

The flirt before marriage is likely to be the flirt after marriage. Therefore be not blinded by the statement that it matters not what habits the youth or the maiden forms, so long as they break them off when they become men or women. The evil effect of these habits is likely to flow on through indefinite ages, acting as a damning blot against them in the great day of judgment.

When formed in early life, habits are more easily formed and are much more permanent. The traces of what is early learned are never lost. In later years the organism has become more rigid, the sense of doubt and the anticipation of difficulties have become stronger, and, what is more important, the whole force of habits which have been allowed to form themselves during youth have to be encountered. For these reasons it is harder to form a habit in later years. Dr. James says: "Already, at the age of 25, you see the professional mannerism settling on the young commercial traveler, on the young doctor, on the young counsellor-at-law. You see the little lines of cleavage running through the character, the tricks of thought, the prejudices, the 'ways of the shop,' in a word, from which the man can by and by no more escape than his coat sleeve can suddenly fall into a new set of folds. On the whole it is best he should not escape. It is well for the world that in most of us by the age of 30, the character is set like plaster, and will never soften again. If the period between 20 and 30 is the critical one in the formation of intellectual and professional habits, the period below 20 is more important still for the fixing of personal habits, properly so-called, such as pronunciation, gesture, motion, and address. Hardly ever is a language learned after 20, spoken without a foreign accent. Hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech, bred in him in his growing years. Hardly ever indeed, no matter how much money there be in his pocket, can he ever learn to dress like a gentleman born. The merchants offer their wares to him as eagerly as to the veriest swell, but he simply cannot buy the right things. An invisible law as strong as gravitation, keeps him within his orbit arrayed this year as he was last, and how his better-bred acquaintances contrive to get the things they wear will be for him a mystery till his dying day. The great thing then in all education is to make our habits our ally instead of our enemy.

For this we must make habitual as early as possible as many useful actions as we can, and guard against growing into ways that will be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the custody of habit, the more our higher powers will be set free for their own proper work."

Further, since habits are so easily formed in childhood, single actions have an importance far beyond what at first seems due to them. The tendency to repetition is so strong in the young that a lie told in jest, a little carelessness in dress or wastefulness in food may lead to habits of untruthfulness, carelessness or prodigality. On this point Dr. James fitly remarks: "The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct.

We are spinning our own fates—good or evil—and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying: 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out. Of course this has its good side. As we become permanent drunkards by so many separate drunks, so we may become saints in the moral and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work."

(To be continued.)

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from Page 5.)

The First Century.

To fully understand the nature of my former article, and that we might more fully comprehend the situation, in the gradual decline of primitive Christianity, it will be necessary to point out from the first century the many innovations that crept in even from its inception, when Rome was at her zenith, and governed by the Caesars.

The prevailing religions were Pagan, under the name of Epicurians, Academics, Platonics, Eclectics and Gnostics. There was a philosophy taught in the schools of Alexandria, the New Platonic, which taught men to lead very devout and austere lives; but the Pagans generally were very corrupt, worshipping gods who would pander to their passionate licentiousness, such as Jupiter, an adulterer; Mars, a murderer; Mercury, a thief; Bacchus, a drunkard; Venus, a strumpet, and thus they paid homage at the shrine of gods whom they thought would grant the desires of their wicked hearts. Costly altars were erected, and these gods were worshipped with great splendor. The 17th chapter of Acts describes this multiplicity of gods, where in Athens the superscription read to the unknown god, and Paul on Mars' Hill described so beautifully the God of Israel, but their hearts were corrupt, and not susceptible to truth, and they followed after vain philosophies.

How gullible the people were, to be sure, but still religious liberty was guaranteed to the fullest extent by this great empire of Rome, and it is estimated that they had over 30,000 gods, whom they worshipped with ceremonies of lust, drunkenness and bloodshed, unfit to be described.

Judaism with its Pharisees, Sadducees, and the austere Essenes marked the nearest form of true worship, and outside of the Essenes, they also had become very corrupt.

Thus it is easy to see that the world in its corruption was hardly in a condition to accept and understand the pure teachings of Jesus. However, He came, and His followers were from among the Essenes, who had all things in common, and were doing the best they could to please God. Christianity grew and spread over the then civilized world, especially amongst the Gentiles, until even the corrupt Tiberius wished to Deify Christ and place Him amongst the many gods of Rome. This shows the success that Christianity met soon after the crucifixion.

It is true the Jews, with headquarters at Judea (which was a province of Rome

under a procurator), were very bitter in their hatred of the Christians, and in every way sought to stamp them out, but were curtailed in their vindictive malice to a great degree by the religious liberty granted by Rome.

However they slew many and drove them from city to city, and but few Christians were found in Judea when Vespasian and Titus invaded the country. But under Paul's administration they multiplied in Corinth, Ephesus, Alexandria and other places, and a strong branch of the Church was established in Rome.

The first great persecution which came from the great empire was instigated by the tyrant Nero, who was the sixth Caesar. This reprobate was guilty of every known crime. He murdered his mother, sister and brother, and kicked his wife, Poppaea, to death, and to gratify his poetic (?) fancy, wishing to witness a great conflagration, he had the city of Rome burnt. The populace naturally was much incensed at this, and disclaimed against this depraved villain, who, to appease their wrath, blamed the incendiary act on the innocent Christians.

They were hunted by the Roman soldiery and tortured in every conceivable manner, being tied to pillars, covered with combustible material and ignited to give light to the gardens of this monster. Covered with the skins of wild animals, they were torn to pieces by dogs, fed to lions, and otherwise put to death, their slaughter being made the occasion of much mirth and festivity.

The amphitheaters were crowded to their full capacity, and the appetites of the populace fully glutted by blood, and atonement for the destruction of their city, compensated by the blood of the innocent, which cries for justice, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." (See Rev. vi:10.) Men, women and children, without discrimination, were murdered in this bitter persecution. Paul was beheaded and Peter crucified and many noble martyrs were sacrificed between the years 60 and 70 A. D. From this time on until the fourth century Christianity was exceedingly unpopular.

Under Vespasian and Titus, the Christians had comparative peace, as at this time occurred the great siege of Jerusalem, at which over 1,000,000 lives were lost, and several hundred thousand taken captive, the Jews in this, partly atoning for the many afflictions placed upon their Lord, whom they rejected.

In this siege they actually ate their children, fulfilling the prophecies of Moses in Deut. 28:57. Josephus, who was a general in this war, records a woman of Galilee of good birth named Mary, who was brought to such a strait and degree of famine that rather than have her child sold into slavery, she slew it, and partly ate it, when the remains were discovered by the zealots who were hunting for food. Dean Millman beautifully describes the incident, as it was related by the zealots to the High Priest. These are his words:

"Most welcome, warriors!" and she led us in and bade us sit like dear and honored guests, while she made ready. Some



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SATURDAY, DECEMBER 9, 1899.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophesy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

A BACKWOODS EDITOR.

There is a man living down in Alabama who edits a paper called the Tuscaloosa Times. His efforts would be more appreciated if he would direct his energies in a channel calculated to do good, rather than attempt a discussion and chastisement of a people of whom, from his article, he is very ignorant. In one of these betraying articles of Oct. 15 he says: "There is something gruesome about the fact that emissaries from that hot-bed of vice are permitted to invade the sacred precincts of our homes in Tuscaloosa. If there is no legal protection against such intrusion, must one take the law in his own hands or be a law unto one's self?"

This article briefly indicates the character of this man. If you were to ask him he would no doubt say that he was an American and believed in sustaining

the laws of the land. Yet he would presume to suggest that one should make a law to one's self to drive men away and restrict them in their religious worship.

Nov. 21 he wrote about a conference held by the Latter Day Saints, and among other things, shirking remarks about the coats worn by some of the Elders, which, he says, bore evidence of having done considerable service. We believe it is everywhere written, and upon the lips of every school child, and understood by every one who is rightly entitled to live in this progressive age, that it is the ugliest kind of ignorance and corrupt manners to speak of others' clothes in a disrespectful way. It is quite comforting to know that God judges by the heart and not by the tile, the set of the cravat or the broadcloth suit. It might be profitable and comforting to many if Mr. Jameson would invest a quarter for a work on etiquette for his mother's sake, if it be that he is not too depraved and vicious to learn a few items on decency and manners. He then comments upon the manner, as he says, in which President Rich tried to arouse the sympathy of the people. President Rich need only tell the truth to cause any man with even a spark of patriotism in him to feel that the "Mormons" when they were driven from Missouri and Illinois; when they had their houses burned; their women and daughters butchered and ravished by men, who, as Mr. Jameson, made laws unto themselves, were not treated like Americans should be. The power to make laws that regulate affairs between states and citizens of different states lies with the Congress of the United States, so he need have no fear that an organization numbering about 350,000 scattered throughout the whole world, will "undermine and overthrow the laws." True, he may be somewhat annoyed, for we are here and cannot deny it, to fight all manner of wickedness, and possibly he feels insecure under those conditions and would like to make a law to drive these men away lest he be overtaken in sin.

"We would feel that our education had been woefully neglected if we were not informed upon the practice of the 'Mormons.' This is what we think. What would he have you believe the 'practice of the 'Mormons'' was? He speaks of it as a hot-bed of vice and tries to create the general impression that "Mormonism" implies all manner of vileness, chief of which is the unrestricted honor of the fair sex, and we will take his word that he believes as he says; he knows his own self best.

There is one part, however, that don't come with very good grace from him, after having advised making laws or taking them into their own hands. He says that the "Mormons" have a right to worship God according to the dictates of their own conscience. Yes, they should have, and we thank God that all people aren't as Mr. Jameson or we would have to think and do as they thought and did or else be burned at the stake or some other hideous torture inflicted. Continuing, he says: "We are strenuously opposed to anything that is not lawful." I suppose he folded his hands and rolled his eyes toward heaven while he thought of this, and forgot what he had written in the early part of the article.

"These Mormons confine their operations to the rural districts." We are quite surprised, yet not so much when we consider the source. We thought Tuscaloosa to be one of the busiest little cities of the south, and thoroughly up

to date, and anything but a backwoods city. Surely this cannot be applied to all the citizens. It must be that as he makes laws unto himself (the editor, I mean), he must have made one which placed him as the criterion, and being such a rank backwoodsman he thought everybody else as verdant as himself.

"In this enlightened day and generation the people have learned to rely on reason to shape their destinies."

Poor Brother Jameson. If this be true, and you say it is, maybe in your future destiny you can, shaped by your reason, get some Lazarus to come and place a drop of cool water upon your parching tongue. Surely you do not deny miracles. If you do you must acknowledge God's goodness, for this is the nineteenth century, nearly the twentieth, and you are living, and, remember your own words, this is an enlightened age.

He concludes with quite a plea for the respect of society and the sacred relations existing between man and wife. Mr. Jameson, do not forget that once you had a race of people down here, who were very black; who had no bones in their nose; little if any hair; feet that were not arched as the white man's, and not any were red-headed. Now how came this change in their appearance? Remember your plea, Mr. Jameson, and look in your own door yard all over the country where you live and see if some people don't live in glass houses.

People who believe in the transmigration of the soul should try to get the editor of the Times and place him on exhibition as a living testimony that the spirit of Annanias had again come to earth.

While traveling through the south some of our Elders are frequently asked if it is true that a man must have four or five wives before he can join the church. Only last week we received a letter from a school teacher in Florida, asking if we couldn't furnish him with two or three wives and no one be the wiser. They also ask if Utah is any place around Salt Lake City, what ocean they had to cross to come to America; if it took them long to learn the language; if Salt Lake was not near Jerusalem, etc. After wondering how people could be so ignorant, we are now quite satisfied that Mr. Jameson once taught school, and this is what he taught, for he says he is educated concerning "Mormonism," and he evidences the veracity of that remark from the way in which he writes.

Being generous and broad-minded in our religious views, we still believe there will be some place in the various degrees of glory in God's Kingdom where the editor's soul may find a resting place, if it can be found. But should he be consigned to the other apartments for a season they would have to get a good many souls like him if Alabama has them and put them all in a mustard seed and consign the seed to hell to be able to damn them. A soul no larger than he has could walk forever in the shadow of a two-foot gravestone. Just such shrivelled, warped and narrow bigots as this put Jesus Christ to death.

SCARED OF THE LIGHT.

A dispatch to the Courier-Journal from Loudon, Ky., of Dec. 2, '99, comments upon a conference soon to be held in that city by the Latter Day Saints. It says they will not be very kindly received nor cared for after arriving, for the only

place where they can get a place to stay is at the Riley Hotel. About a month ago the same sect went into Goldsboro, N. C., for the same purpose and had a very similar experience. The manager of the hall they had hired said he would have to break his contract because of public opinion created by ministers.

In Louisiana a similar case occurred. And yet we are accused of being afraid of the light, and fear the investigation of the wise. Whenever we go to these cities we are always met with opposition created by men who say they are ministers who warn the people, as they say, and tell them to have nothing to do with us. If "Mormonism" is such a hideous monster, why do they not invite their flock to go and hear them? If they do become polluted all they will have to do, you say, is confess that Jesus is the Christ and they will be saved. That used to be the devil's plan to force people.

How can you preach that God has no passions? Unless you was blind to truth you would know He was long suffering and loved His children or else how would you have escaped this long the damnation of hell, if such be the home of the ungodly and sinners and liars.

WHAT IS MEANT

The following question and answer is clipped from a religious paper published at Chicago, Dec. 2, 1899:

"To whom or to what did Jesus refer when he said, 'Thou art Peter; and upon this rock I will build my church,' etc., as recorded in Matt. 16:17-18? Did Jesus mean that Peter was the rock?

"There is not, so far as we can see, any sound reason whatever for supposing that the reference was to Peter; on the contrary, all the evidence tends to show that he, Peter, could not have been the 'rock,' but that Jesus Himself was to be the foundation stone upon which the eternal, immovable church was to be built. 'Whom say ye that I am?' asked He, and the response came, 'Thou art the Christ, the Son of the Living God.' Then follow the words from which the quotation is taken. It would seem impossible that the unstable Peter could have been meant. In the paragraph following, we find our Lord reproofing Peter, declaring him to be an offence or stumbling block. All too soon we see him denying, with profane lips, all connection with the Master, and although he afterward became a mighty force in turning the hearts of the people to a positive faith in Jesus, it does not alter our conviction that the 'rock' spoken of was and is Jesus Christ, 'the chief corner stone.'"

The answer to this inquiry is in part right, inasmuch that it speaks of Peter not being the rock upon which the Church of Christ was to be built. But the question is, does it also apply to Jesus, or did He mean something else when He blessed Peter and bestowed some remarkable gifts upon him?

Note the expression "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

And I say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

In the first place He tells Peter that flesh and blood hath not revealed it unto thee * * * and upon this rock I will build My Church, He continues.

True it is that Christ is the chief corner stone, whom the builders rejected, but was it this that He was referring

to when he said, upon the rock will I build My Church? Is it not very reasonable to believe He was referring to the power that had given Peter the testimony that it was Jesus to whom He was speaking, and that upon the rock of revelation He would establish His Church?

In the eighth chapter of Amos and eleventh verse it is recorded that there would be a famine for the word of God. The same author, in chapter three and seventh verse, tells us that the Lord will do nothing, but He revealeth His secret unto His servants, the prophets. At this particular time of speaking, when Christ was addressing Peter, the saving dispensation of Jesus Christ was to be ushered in, and as Christ did only those things which He seen the Father do, then it must have been upon that information the Father revealed to Him that He built His Church; or upon revelation. And if no information could be had concerning the Father or His work (none of His secrets), isn't it quite plain that we cannot do the work of the Lord without His instructions? Yes, I know we have the word, but the letter killeth and the spirit giveth life, and for each succeeding circumstance that transpires we must be enlightened so that we will know His will.

When the Lord wanted a temple built all that had previously been given to Noah as to how to build the ark would not do. He must again speak. The instructions to Joshua, how to capture Jericho would never have caused the walls of Jerusalem to fall. But each successive event needs the word of God to make it successful. At no time in the history of God's work were the people deprived of revelation, and are we not of as much importance as any people that ever lived upon the earth?

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part and we prophesy in part.

But when that which is perfect, then that which is in part shall be done away. (I Cor. 13:8-10.)

Has perfection come? Until that time we are to know in part, prophesy in part, see through a glass darkly, but when that which is perfect is come then (and not till then) we are to see face to face. Are these gifts in the Church? If not, what will you do with this Scripture?

And no man taketh this honor unto himself, but he that was called of God, as was Aaron. (Heb 5:4.)

Aaron was called by revelation through a prophet of God. How was your preacher called? Does the Bible tell us preachers are to be called any other way? Does your minister through worldly learning take this honor unto himself? When you are asking yourselves which is the way to be saved, think over this Scripture and find its parallel among the many plaus offered to save mankind on the earth in this age.

Old subscribers should renew their subscription at once if they intend taking this volume of The Star, as we wish to revise our mailing list at once.

Orders are coming in very lively for the first bound volume of The Star.

Catholic Doctrine.

"It is the general teaching of Catholic theology," says a Catholic priest in Douglas's Magazine, "that among the scenes and places of man's future habitation will be this planet, not as we have it now, with its winters and summers, with its biting winds and enervating atmosphere, but as it will be after the great day of judgment, when, according to the clear teaching of Holy Scripture, the world is to be deluged by fire, and in the purifying elements of fire the world is to be renewed and regenerated. The world will then be transformed into a scene of changeless and surpassing loveliness, a fit dwelling place for glorified man."

The New Creed of the Universalists.

The "Winchester Platform" of 1803, which Universalists have commonly accepted as their standard, embraced these three propositions:

Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Art. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

The Universalists have now adopted a new creed. The committee on revision has made reports to successive general conventions for years. At last the convention which met at Boston last month adopted the following as its declaration of faith:

The universal fatherhood of God.

The spiritual authority and leadership of His Son Jesus Christ.

The trustworthiness of the Bible as containing a revelation from God.

A certainty of retribution for sin.

The final harmony of all souls with God.

A One Man Duel.

Collier's Weekly.

One of the stories that the late James Payn, the novelist, liked most to tell was about what he called an American duel, where two duelists, with one second, met within doors and drew lots to decide which should shoot himself. A was the unlucky man, and without a word he retired into the next apartment to carry out the purpose of self-destruction. B and the second, both very much moved by the tragedy of the situation, remained in listening attitudes. At last the pistol was heard. They shuddered with emotion and remorse, when suddenly in rushed the supposed dead man, triumphantly exclaiming: "Missed, by heaven!"

Mrs. Younghusband—Do you notice any difference in the milk, dear?

Mr. Younghusband—I should say so; this is a much better quality than we have been getting lately.

Mrs. Younghusband—Indeed it is. I got it of a new man, who said he would guarantee it to be perfectly pure, so I bought enough to last a couple of weeks.—Chicago News.

EFFECTS PRODUCED BY LIVES OF GREAT CHARACTERS.

Blessings of God Secured by Obedience—When the Lord Gives Commands He Opens the Way for the Obedient to Fulfill Them.

[ADDRESS DELIVERED BY ELDER DEVER J. GRANT AT SALT LAKE CITY, OCT. 6, 1899.]

I rejoice exceedingly at again having the opportunity of meeting with the Latter-day Saints in General Conference. I have listened with a great deal of pleasure to the remarks that have been made by the brethren who have spoken, and I earnestly desire that the time which I occupy may be for our mutual benefit, to strengthen us in the faith of the Gospel, and to inspire us with a determination to press forward in the discharge of the many duties and responsibilities resting upon us as members of the Church. We all, no doubt, look around in life and from our observation of men, or from our reading of the lives of those who have died, form our ideals, and we try to live and to be like those whom we admire. There is no character with which I have been familiar through my reading that has inspired me more than has Nephi of old. I can never read the life of that man without being inspired with a desire to be faithful, diligent and true to the Lord, that I may be abundantly blessed of the Lord, as was Nephi. If we all could be inspired with a determination to live as this man lived, there is no question in my mind but we would grow and increase in the Spirit of God, and in power and ability to do the will of our Heavenly Father on the earth. Alma says that the Lord grauteth unto men according to their desires, whether they be for life or death, for joy or remorse of conscience. As Latter-day Saints, let us have a desire to live lives of usefulness, and to be instruments in the hands of God of accomplishing much good.

I have read and spoken time and time again from the section of the Book of Doctrine and Covenants from which Brother Woodruff read this morning. I have felt a desire in my heart to be anxiously engaged in a good cause, and to bring to pass much righteousness of my own free will. I have endeavored to impress this also upon the minds of those with whom I have been laboring since being called to minister among the people. I desire to read a few words more from this same section. After telling us to be anxiously engaged in a good cause, and not to wait to be commanded in all things, the Lord says:

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?"

"Who am I, saith the Lord, that have promised and have not fulfilled?"

"I command and a man obeys not, I revoke and they receive not the blessing."

"Then they say in their hearts, this is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I know scores of Latter-day Saints who have been commanded of the Lord time and time again, but have failed to receive the blessings promised through the fulfillments of the commandments of God, because they have obeyed not. Yet they have accused the Lord of failing to fulfill his promises made to those who obey His commandments. I have ever known that those who pay not their tithing are the ones that criticize the expenditure of the tithing. Those who are approached for donations for laudable purposes, sometimes under the direction of the Presidency of the Church, and who refuse to contribute, are the ones that criticize the Presidency of the Church and the Apostles for calling upon them for means.

But I find that the men who obey are those who testify that the promises of God are fulfilled. Therefore, it behooves each and every one of us to be true and energetic.

I desire to read a few words from the writings of the Prophet Nephi. After hearing the testimony of his father, and after they had gone into the wilderness Nephi says:

"16. And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father, wherefore I did not rebel against him unto my brothers."

"17. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words."

"18. But behold Laman and Lemuel would not hearken unto my words; and being grieved because of the harshness of their hearts, I cried unto the Lord for them."

"19. And it came to pass that the Lord spake unto me saying, blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart."

"20. And inasmuch as ye shall keep my commandments—"

This is the point that I desire to impress upon your minds.

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands."

I say to the Latter-day Saints that this last statement is one of the testimonies of the truthfulness of this record, because this is the laud choice above all other lands, and God has blessed the people upon this land. He has fulfilled the words recorded in this book time and time again, that those who should come up to fight against the people of this land should not prosper. After Nephi had been thus abundantly blessed of the Lord, when he returned to his father, who had received a commandment from the Lord that his sons should go back to Jerusalem for the brass plates, Laman and Lemuel were murmuring against this commandment. But these are the words of Nephi:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord has commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the things which he commandeth them."

"And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord."

We will all be blessed of the Lord if we have the same spirit and realize that no obstacles are insurmountable when God commands and we obey. I heard Brother Lyman once remark in a meeting of the Quorum of the Apostles, that he knew of no man who had ever been blessed by one of the Quorum of the Apostles or by the Presidency of the Church and had been sent out to fulfill a mission that had failed to do so. There might be those whose hearts they did not touch, but there were those whose hearts could be reached. There never was a member of the Quorum of the Apostles sent upon a mission, but what sooner or later fulfilled that mis-

sion. This is a testimony of the statement of Nephi: "For I know that the Lord giveth us commandment unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." Let us realize this and that the keeping of the commandments of God will bring to us the light and inspiration of His Spirit. Then the desire of our hearts will be to know the mind and will of the Lord, and we will pray for strength and ability to carry it out, thereby following in the footsteps of our Lord and Master Jesus Christ. After the sons of Lehi had gone up to try and get the plates and were driven back, and Nephi's brethren desired to return to their father, Nephi said unto them:

"That as the Lord liveth, and as we live, we will not go down unto our father in the wilderness, until we have accomplished the things which the Lord hath commanded us."

"Wherefore let us be faithful in keeping the commandments of the Lord."

Here is the key: Nephi knew how to be successful. Let us therefore be faithful in keeping the commandments of the Lord.

"Therefore let us go down to the land of our father's inheritance, for behold, he left gold and silver and all manner of riches. And all this he hath done because of the commandments of the Lord."

After they had been driven the second time and Laban had stolen their gold and silver that they had offered him for the plates, Laman and Lemuel murmured again, and said that Laban could command his fifty and would slay them. And Nephi replied:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands."

This is the kind of faith to have. Let us be faithful in keeping the commandments of God and then we know that we can win the battle, though we may be opposed by a man with his tens of thousands. The final result was that Nephi got the plates. We find recorded here also that Nephi was commanded of the Lord to build a vessel. His brethren laughed at him when they saw he was sorrowful because they refused to help him to build the vessel. Nephi said to them:

"Behold, my soul is rent with anguish because of you, and my heart is pained; for I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength."

Nephi continues:

"And now it came to pass that when I had spoken these words, they were angry with me and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me, I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God even unto the consuming of my flesh; and whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be snatched before the power of God, for God shall smite him."

"And it came to pass that I, Nephi, said unto them, that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship."

On another occasion when Nephi was in affliction, having been bound by his brethren on the ship, and they unbound him because they were afraid of the storm, Nephi said:

"Wherefore they came unto me, and loosed the bands which were upon my wrists and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof."

"Nevertheless I did look unto my God,

and I did praise Him all the day long; and I did not murmur against the Lord, because of mine afflictions."

We find here a man of faith; a man who submits to affliction without murmuring. In all his history we find that he followed the commandments of the Lord. The Lord said to him in the beginning that if he followed His commandments he should be prospered in the land, and he was prospered. I wish to bear my testimony to the Latter-day Saints that all of us who will obey the commandments of God will be prospered in the land. Sacrifice doth bring forth the blessings of heaven. I bear my testimony to the truth of what Brother Lind has said today, that if the people will pay their tithes and offerings, they will not only be blessed in their material affairs, but they will be abundantly blessed with increased outpouring of the Spirit of the Lord. We find recorded in section 130 of the book of Doctrine and Covenants, the following:

"There is a law, irrevoably decreed in heaven before the foundation of this world, upon which all blessings are predicated:

"21. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I bear witness to you, as an Apostle of the Lord Jesus Christ, that material and spiritual prosperity is predicated upon the fulfillment of the duties and responsibilities that rest upon us as Latter-day Saints. I have rejoiced exceedingly that the debts which the people owe to the Lord in tithing have been forgiven by the Prophet of God. But I want to say to those who are able to pay those debts, it will be a great deal better for them if they will do so, notwithstanding they have been forgiven. If the Lord will help me, I propose to pay every debt that I owe in the world. I propose with the help of the Lord to be true to my fellowmen in fulfilling every obligation that I have entered into with them. But above all and beyond all, I propose to fulfill my obligation, to the best of my ability, to God my Heavenly Father. I have been ridiculed in the public prints because I said that a man's duty was to pay his debts to the Lord if he did not pay his debts to his fellowman. I repeat that, God my Heavenly Father has blessed me with a knowledge of the Gospel. I do know that God lives; I do know that Jesus is the Christ; I do know that Joseph Smith was a prophet of God; I do know that Lorenzo Snow is a Prophet of God; I know that God loves me; that he blesses me; that I am one of His children; that I am under obligations to Him; and that all I have on earth, all that I will ever receive here or hereafter, I am indebted to Him for it. Therefore, I say, shall I not fulfill the duties and obligations that I owe to my Creator and loving Parent before I fulfill my obligations to my fellowman. Has any man ever loaned me money because he loved me? No; he has loaned it to me because he wanted his interest. With the help of the Lord I propose to keep the commandments of the Lord, and then I do know that I shall be able to pay all that I owe because I know that God blesses those who keep His commandments. I know that I never made a sacrifice of a financial nature in my life to help the advancement of God's work, without being abundantly rewarded therefor. Not only materially, but I grew in the knowledge of the Gospel and in the Spirit of God, which is worth more than all the wealth and honors of men. I desire never to allow my heart to wither up, so to speak, but rather to have it grow and expand. I desire to seek first the kingdom of God. I do know and bear witness to you that if I do it all other things for my good will be added unto me. And what I bear witness to pertaining to myself, I bear witness to for all the Latter-day Saints. If you desire the

Spirit of God, be honest in keeping the commandments of God. If you desire prosperity, and at the same time the testimony of the Gospel, pay all your obligations to God and you shall have it. If you are not honest with God, you may prosper and you may be blessed with the things of this world, but they will crowd out from your heart the spirit of the Gospel; you will become covetous of your own means and loose the inspiration of Almighty God. The Savior told us that if we gained the whole world and lost our own souls, it would profit us nothing. We have started out for life eternal, the greatest of all the gifts of God to man, and keeping the commandments of God will bring it to us. May God bless you. Amen.

North Kentucky Conference.

The Elders of the North Kentucky Conference arrived in Louisville Friday, November 24th, and registered at the Victoria Hotel, where they were treated royally. The evening was devoted to spiritual exercises, and addresses were made by Elders Thorley, Terry, Turman, Peterson, Brain, Thatcher and Clegg.

Saturday morning President Rich and Elder Arrowsmith, our late president, arrived from Chattanooga; a meeting was held and a lecture on the "Restoration of the Gospel" given by Elder Arrowsmith, by request of the Elders. After having a photo of the conference taken the Elders again retired to the hotel parlor and held council meeting. After prayer and singing President Thorley made a few remarks. President Ben. E. Rich then questioned the Elders in turn as to their health, feelings, circumstances and their general condition. Elder Arrowsmith in a brief address exhorted the messengers of God to press forward in the cause of truth. Upon invitation from President Rich, two of our local Saints, Brothers Cannon and Ritchie, of Jefferson, made a few remarks, bearing a faithful testimony to the divinity of Joseph's mission. Elders Hibbert and Peterson, of the Southern Indiana Conference, responded to the invitation to address the Elders.

President Rich impressed upon the minds of the Elders the necessity of being energetic, true and devoted in their labors as ambassadors of the Kingdom of God; brought up many business points, and urged the Elders to labor with unity and love.

A general meeting, to which the public were invited, convened in the Odd Fellows' Hall at 10 o'clock Sunday morning, the 26th. President L. A. Thorley presided. Singing, "Oh, My Father." Prayer by L. M. Terry. Singing, "Farewell All Earthly Honors."

President Ben. E. Rich made a few remarks relative to the object of our mission and the barbarous treatment tendered us by mobs of professed Christians.

President Thorley introduced in turn Elders D. C. Benson, Brigham Clegg, J. R. Turman and George L. Freestone, who bore their testimony to the truthfulness of the Gospel, and discussed briefly miscellaneous doctrines as taught by our blessed Redeemer. President Rich made a few closing remarks. After singing and prayer the meeting was adjourned until 2:30 p. m.

The afternoon meeting convened at the appointed hour, and Elder James McArthur bore a faithful testimony, after which Elder Albert Arrowsmith spoke on the gathering of Israel and miscellaneous principles of the Gospel as taught by the Latter Day Saints, pointing out some of the fallacies of modern Christianity.

The night meeting convened at 7:30

o'clock. Elder L. M. Terry made a few remarks upon Revelation in a very interesting manner.

President Ben. E. Rich in a pleasant manner introduced his subject and took his text from Gal. i:8, showing the necessity of present revelation. Said the sin of every generation was a belief in dead prophets, and a rejection of the living oracles. Proved that the Church of Christ should have the same officers in it today as was placed there by the Master 1900 years ago. Said a man must be properly called of God as was Aaron to preach the Gospel, and that signs would follow the believer. Compared the civilization of the "Mormons" with that of professed Christians who revile us, burn our churches and brutally mob Elders. Brought up polygamy as it exists in Utah, and as misunderstood by the world. In closing he made an appeal for peace and brotherly love. President Thorley thanked the people for their presence and hospitality.

A good congregation was present during the meetings, many of our friends and Saints from other places attending. A spirit of brotherly love and union was felt, and no one who has not had the like experience can realize the sorrow at parting and joy of meeting, understood so well by Saints, Elders and friends.

President Thorley was released to return home and Elder L. N. Terry appointed his successor. The Elders were given companions and went to their various fields of labor feeling refreshed by the spiritual feast that they had attended and feeling more determined to work zealously in the Lord's vineyard.

President Terry chose as his counselors Elders J. R. Turman and Brigham Clegg. And the headquarters in the future will be Bagdad, Shelby county.

President Rich complimented the Elders on their appearance and general neatness. We have a good president and a bright, energetic lot of Elders. It is our aim and desire to see that the North Kentucky is behind none of her sister conferences.

President L. A. Thorley and Elder George L. Freestone were honorably released and go home early in December.

Brigham Clegg,
Clerk of Conference.

Ohio Conference.

The Elders of the Ohio Conference on Nov. 28 and 29 held one of the most successful conferences ever held, either in the history of the Ohio Conference or of the Southern States Mission. Two weeks before the appointed time, Elders Ben. E. Rich and L. M. Nebeker entered the city of Columbus to make preparations for the coming event.

A true American spirit prevailed in this city; all but a few treated the Elders with due respect; the papers reported them fairly; officers and citizens alike showed every courtesy. The chief of police when requested to interfere and stop our conference by some ladies belonging to a society, who has members that judge a matter before hearing the condemned speak, were informed that they were in America.

Tuesday, the 28th, was spent in Priesthood meeting.

Wednesday morning, according to appointment, all met in the I. O. O. F. Hall at 10 o'clock. After singing, prayer and singing again, President Ben. E. Rich addressed the congregation briefly, outlining "Mormonism."

Elder R. L. Shepherd quoted extensively to show how every new truth has its drawbacks. Elder L. M. Nebeker dis-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 18, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Entertainments	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Other-wise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hydahl.....	Chattanooga.....	13	213	35	198	205	10	207	193	5	1	2	10	144	7	1	Chattanooga	Tennessee.
Joseph F. Pulley.....	Virginia.....	40	1015	21	46	395	69	562	790	57	1	2	48	491	2	506 Peach St., Danville.....	Virginia.	
B. F. Price.....	Kentucky.....	28	595	607	13	97	12	10	12	15	2	4	28	138	..	Battletoowu.....	Kentucky.	
John Peterson.....	E. Tennessee.....	41	1205	396	58	301	83	479	357	15	2	21	59	40	1	Knoxville	Tennessee.	
W. D. Rencher.....	Georgia.....	35	947	13	281	119	58	790	682	56	11	18	50	575	1	Jacinto.....	Mississippi.	
T. H. Humpherys.....	N. Alabama.....	38	1428	66	148	62	330	330	27	11	46	701	Lulin	Florida.	
C. G. Parker.....	Florida.....	42	1041	226	61	171	20	755	515	65	12	24	103	416	4	Nashville.....	Tennessee.	
J. Urban Allred.....	Mid. Tenn.....	42	932	4	206	200	40	880	744	44	2	12	96	491	4	Goldsboro.....	N. Carolina.	
Lewis Swensen.....	N. Carolina.....	44	1339	77	242	288	114	370	248	18	4	9	109	725	2	Society Hill	S. Carolina.	
Geo. A. Day.....	S. Carolina.....	43	1407	71	102	367	66	268	22	10	1	12	73	640	..	By St. Louis.....	Mississippi.	
O. D. Flake.....	Mississippi.....	16	361	35	160	76	5	156	67	13	4	2	16	210	2	Buck Creek.....	Kentucky.	
D. A. Broadbent.....	E. Kentucky.....	36	849	136	214	271	8	307	276	14	5	13	82	566	2	Shreveport	Louisiana.	
J. Lewis Hobson.....	Louisiana.....	7	179	683	30	29	1	64	..	3	..	9	14	122	..	Camden	Alabama.	
J. H. Willis.....	S. Alabama.....	19	562	90	3	330	33	225	155	7	1	5	32	235	2	Bagdad, Shelby Co	Kentucky.	
L. M. Terry.....	N. Kentucky.....	25	552	138	73	111	20	448	427	26	6	7	42	404	..	713 W. 8th St., Cincinnati.....	Ohio.	
J. W. Funk.....	Ohio.....	26	569	263	483	115	61	554	238	21	5	11	25	336	

cussed the contention of sects and deplored the fact; for half an hour he spoke very interestingly. The meeting then adjourned till 2:30.

After the usual preliminaries President J. W. Funk arose to speak. His calm eloquence so enthralled his auditors that a death-like silence prevailed, and occasionally a burst of applause indicated the rapture of the audience; thus he spoke and thus the audience were swayed for some time.

Elder Maycock followed, speaking on the Spaulding story and Book of Mormon, showing there was no resemblance. Also the frailty of the argument used by some who would make these books the same. He also compared the work of Joseph Smith with that of the founders of other religious societies; after which the meeting adjourned till 7:30 p. m.

At the appointed hour the house was filled. Elder Ben. L. Rich was the first speaker, who in eloquent terms showed "Mormonism" to be a progressive form of religion. He was followed by President Ben. E. Rich, who spoke for about an hour to a very appreciative audience, who were entertained by his pleasing and apt illustrations.

When the meeting was adjourned many men swarmed around the Elders and were loud in their praise of the doctrine taught by the Elders. Among the crowd were three men who had attended all three services. They approached President Rich and said: "We are heathens; they call us heathens because we are agnostics, and because we cannot believe in the kind of a God they worship. To night, Mr. Rich, after attending these services we come nearer believing in God than we ever did in our lives. You teach a reasonable doctrine."

Many such expressions were heard. As formerly mentioned, this was one of the most successful conferences held this year. Owing to the release of Elder Funk, George E. Maycock was unanimously sustained as president of the Ohio Conference. He chose L. M. Nebeker and H. Z. Lund as his counsellors.

DEATHS.

Stephen Perry departed this life Nov 12, 1899, at the home of Wm. Perry, near Northcutt's Cove, Tenn. He was 86 years and two months old and had been a member of the Church since Nov. 19, 1896. His house was always open to the weary traveller. He was a kind and indulgent father, a loving husband and a very desirable neighbor. He lived and died a faithful Latter-day Saint. May he rest in peace until the trumpet of God shall sound, then may he come forth to share the glories of the resurrection prepared for the just.

THE DARK AGES.

(From page 11.)

among us wondered, and some spake jeeringly, thanking the lady, that she had thus with provident care, reserved the choicest banquet for the scarcest days. But even as she busily ministered, quick, sudden sobs of laughter broke from her. At length the vessel's covering she raised up, and there it lay! Ben Catha panted, and the High Priest exclaimed: "What lay, thou'rt sick and pale?"

"By earth and heaven, the remnant of a child! a human child! What, start? so started we. Whereat she shrieked aloud and clapped her hands.

"Oh dainty and fastidious appetites! The mother feasts upon her babe, and strangers loathe the repast. And then, 'My beautiful child, the treasure of my womb; my bosom's joy.' And then in her cool madness did she spurn us out of doors. Oh, still, Oh, still, I hear her, and I shall hear her till my day of death."

Thus the prophecies of Moses and Jesus were verily fulfilled, and Jerusalem was destroyed and torn up until every vestige of its glory had vanished, and not one stone was left upon another to tell of the glory of Herod's temple.

Vespasian employed the captive Jews in the construction of the great Amphitheater in Rome, whose vast ruins stand today. A circus which would accommodate 80,000 people, where gladiatorial exhibitions were given before a blood-thirsty populace. The Jews have remained in a scattered condition ever since, and been the hiss and by-word of every nation.

The lull in the Christian persecution was broken by the edicts of the Emperor Domitian, who was extremely bitter in his hatred of the Christians. He was jealous of Christ, whom he looked upon as a rival to his throne; and in consequence of David, vowing their extermination.

It was this Emperor, who, tradition records, had the beloved John placed in boiling oil, and not being able to take his life, had him banished to the coal mines of Patmos, a lonely isle in the Aegean sea; where the Savior appeared to him, with angels, who opened the windows of heaven to his view, and he saw the beautiful gates, and the golden streets, which must have been a source of great joy in his loneliness. These beautiful visions are recorded in his book of Revelations.

John was the last of the Apostles, and appeared to vanish from earthly

view in the latter part of this first century at Ephesus; where Timothy was Bishop. Timothy had been tied to the tail of a horse, and dragged to death; and all the Apostles had been ignominiously slain. At this time the laity was becoming weak in the faith, and apostates becoming quite numerous.

The Gnostics were making great headway, especially under the unrepentant Simon Magus, did this sect thrive, after his denunciation by Peter (when asking for the gift of the Holy Ghost, and desiring to pay for it), Peter said, "Thy money perish with thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts S.) This man Simon the sorcerer, could bewitch people, and had a certain power that he got from the evil one, so that in the eyes of the people he worked wonders and miracles, and had a great following. He had been highly learned in the dark mysteries of Egypt, and like Jannes and Jambres of old, who withstood Moses and Aaron, by their enchantments, so Simon in like manner operated under the power of the evil one, and could almost deceive the elect by his imitations of the powers of the priesthood. He came to his end in a startling manner. Being under the impression that he could ascend at will to heaven, he appointed a time and jumped from a high building, expecting to go upward, but descended, and was dashed to pieces. That is about the way the devil invariably deserts his subjects.

Jewish doctors also corrupted the weak Christians in the provinces of Rome, by preaching the law of Moses; against the teachings of Christ, which doctrines were principally refuted by Paul in his epistle to the Romans. The first chapter gives a glaring description of the corruptible condition of mankind at this period.

The living oracles had departed, and the Saints were becoming weak, and many were departing from the faith as taught by the Apostles, falling into darkness, and grovelling in the mire of rank paganism.

(To be continued.)

Releases and Appointments.

Released to return home:

Geo. L. Freestone, L. A. Thorley, R. A. Robinson, Taylor Nelson, W. B. Hall, P. A. Rogers, B. Brough, G. M. Matthews, J. U. Rencher, Lewis Swensen, L. Bringhurst, D. C. Uriel, L. D. Dibble, J. E. Everton, M. A. Stewart, C. H. Wentz, F. B. Hammond, Jr.

Good nature and good sense must ever join, To err is human, to forgive divine.

—Pope.